

1965

CONGRESSIONAL RECORD — SENATE

2509

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tions to meet and discuss fishery conservation under the 1958 Fisheries Convention.

I sincerely hope that the implementation of the 1958 Fisheries Convention will be adequate to meet the needs of conserving these important resources of the North Pacific. If the United States finds no cooperation in this effort, it will be necessary, in my opinion, to search out a more direct and effective manner of conserving the resources. This I am personally willing to do even if it means proposing an extension of U.S. jurisdiction over the resources.

So it is. We live in perilous days, and troubled times. But we have the capacity to smooth away those troubles, remove some of the perils which confront. We need only the energy and the foresight. If we address ourselves resolutely and with firmness to the task, the future will be brighter than the past has been. We have a high obligation here, and a clear and present duty. What we seek to do, and what we achieve, will affect the material welfare of only a comparative handful of Americans. There are not many engaged in the taking and processing of fish. Even so, however few their numbers may be, they are entitled to have placed around them the Nation's collective and protective arm. And what we do to stabilize the fishing industry, what we do in delineating and certifying the broad principles of national interest and concern will be for the benefit of all Americans. Time wastes away; we do not have a world of time to waste. We must address ourselves to the proposition and the problem aggressively, and soon. Let us so determine. Let us so act.

SILENCE WILL NOT HELP SOVIET JEWS

Mr. JAVITS. Mr. President, for some time there has been increasing evidence of growing anti-Jewish activities in the Soviet Union. All over the world, free-men concerned about this ominous campaign have spoken out, as I have done many times here in the Senate, and in public, against the measures which deny Soviet Jews their religious and cultural rights, and allow political, social, and economic measures against Jews.

In connection with this protest, the Congregation Zichron Ephraim in New York City has been active in arousing the conscience of the public to the plight of Soviet Jewry. On January 17, the congregation sponsored a protest meeting at its temple, 163 East 67th Street, New York City, at which a number of distinguished speeches were delivered which I would like to call to the attention of my colleagues in the Senate. I ask unanimous consent to have printed in the CONGRESSIONAL RECORD the remarks delivered at this meeting by Arthur Schneider, rabbi of the Congregation Zichron Ephraim and Label A. Katz, president of International B'nai B'rith; as well as a message from the Honorable Nelson A. Rockefeller, Governor of New York State. Because of illness, I was unable to attend this protest meeting, but Mr. John Trubin of New York, read my remarks; I also ask unanimous consent to have these remarks printed in the RECORD.

There being no objection, the remarks were ordered to be printed in the RECORD, as follows:

AN APPEAL OF CONSCIENCE ON BEHALF OF SOVIET JEWRY

(By Rabbi Arthur Schneider, January 17, 1965, at Congregation Zichron Ephraim)

Standing on this historic pulpit in this very sanctuary on the solemn and awesome day of Rosh Hashanah, I heard the clarion call of the shofar. In the piercing, haunting wail I heard the anguished cry of Soviet Jewry, the cry of our brethren, bereft of freedom, denied opportunity, deprived of religious and cultural privileges. As I heard the plaintive notes of the shofar, I discerned a call, indeed a challenge, addressed to me: How can you, who have personally experienced the Nazi holocaust, whose family members perished in the furnaces of Auschwitz, remain silent in the face of another injustice, the spiritual and cultural extinction of the second largest Jewish community in the world? On that day, a resolution was born that I, that we, will not remain silent. The world has paid the price of silence. In World War II humanity paid with 20 million souls for not taking a stand during the early days of Jewish persecution.

Yet, the same kind of indifference prevails in the plight of Soviet Jewry. Governments are not agitated about it; leaders do not speak up about it. It has not become the rallying cry of the libertarian movements, it has not been made a priority problem of the U.N. It has not become what it must be, a major irritant of the world's conscience.

How can our generation, having witnessed the unparalleled decimation of a great segment of the Jewish body, remain silent? How dare we ignore the Soviet cultural and spiritual genocide of our people? Shall we repeat the same mistake? Shall we be guilty of abandonment, twice within one generation?

In this house of God, we want to make it abundantly clear that this gathering is not

economic philosophy of life of the Soviet Union. We are not concerned with adding fuel to the cold war. We have no military scores to settle. We are gathered here to remember 3 million who depend on our voice, 3 million flesh of our flesh and blood of our blood. Ours is simply, clearly the voice of religious conscience; the voice of our stricken brethren calls to us in human terms, religious terms, in cultural terms. We speak as the voice of religious conscience.

In the accents of our hallowed faith, in the echo of our great redeemer Moses—allow our people to serve God with dignity and freedom (Exodus 9: 13). Permit them to worship freely, to teach their children God's law, to enter God's covenant, to rest peacefully on consecrated ground. And if for whatever reason this request cannot be granted within the boundaries of the Soviet Union—then we say to the Soviet Government—"let my people go." Let them live or let them leave.

It is all too easy to ignore or forget or shunt aside those who are utterly captive, utterly voiceless, and defenseless. We then must give them voice. We must rise to their defense. We must awaken the conscience of the world.

I therefore issue an appeal to all Catholic and Protestant religious leaders of our country to join in setting up a united front with the Jewish community for the purpose of appealing to the Soviet Government to re-

store religious liberty and freedom of cultural expression to the 3 million Jews of that country. A powerful coalition of bipartisan religious bodies in the United States will prove to be irresistible in awakening the spiritual dynamics of the American people to the gravity of the danger confronting Soviet Jewry. If the moral voice of the leaders of all the major faiths is not employed to stop these inhuman and discriminatory conditions, the very survival of 3 million human beings will be jeopardized in terms of religious continuity, spiritual development, and cultural progress.

Heartened by the support I have received from Americans of all denominations and walks of life in issuing the appeal of conscience, I plead for the establishment of a permanent national committee of distinguished Americans of all faiths to carry on a vigorous and unrelenting campaign to prevent the Soviet Government from pursuing policies which will ultimately terminate in a program of Jewish spiritual liquidation.

Even on their death march to the crematoria, men, women, and children proclaimed their faith, fearlessly chanted I believe with perfect faith. Despite the cultural and spiritual strangulation, many of our brethren in the Soviet cling dearly to their belief, to their commitment, to God and His law. We must sustain their faith, we must assure them that they are not forgotten.

In every generation tyrants sought to destroy us. Their methods may have been different, but their aim was the same. They succeeded in destroying the physical bodies, but they could never crush the human spirit. In the words of the poet Garrison:

Know this, O man! Whate'er thy earthly fate,

God never made a tyrant nor a slave,
Woe then to those who dare to desecrate
His glorious image—for all He gave
Eternal rights, which none may violate,
And by a mighty hand the oppressed He
yet shall save.

—WILLIAM LLOYD GARRISON.

REMARKS BY RABBI SCHNEIER AT THE DEDICATION OF BRONZE PLAQUE

"Hear the cry of the oppressed" (Psalms 102: 21)—the Jewish community in the Soviet Union. It is our destiny to remind the world of the trials and tribulations confronting the Jewish community in the Soviet Union. Let this plaque speak for those who cannot speak for themselves. Let them not feel abandoned or forgotten. Let it be a symbol of solidarity between us enjoying freedom and our brethren who are bereft of religious liberty. Let it be a reminder that any oppression oppresses us all.

This plaque will remain as a living monument to awaken the moral conscience of the entire civilized world, of the tragic plight of the 3 million. Day by day, hour by hour, it will serve as a reminder to the injustice committed. Let each one of us carry back to our respective communities the cry of the oppressed. Let our houses of worship throughout this blessed land "hear the cry of the oppressed" and lead the way to arouse the conscience of the world to the plight of the 3 million. We cannot rest, we must not rest. We will not rest until justice is done.

Although this plaque is made of bronze, it is made only to weather a temporary storm that besets our people. We have faith that the rulers of Soviet Russia will realize their tragic mistake and restore full religious and cultural freedom to the 3 million. We pray

2510

CONGRESSIONAL RECORD — SENATE

February 10

for the day in the very near future when together with our neighbors from the Soviet mission we will join in the removal of this plaque for on that day justice will have been done.

REMARKS OF LABEL A. KATZ, PRESIDENT OF INTERNATIONAL B'NAI B'RITH, DELIVERED AT PROTEST MEETING ON SOVIET JEWRY, CONGREGATION ZICHRON EPHRAIM, NEW YORK CITY, JANUARY 17, 1965

I join with you this morning in this sacred house of worship, to speak in behalf of the second largest Jewish community in the world, trapped in silence. A Jewish community that numbers approximately 3 million of our fellow Jews. Second only to the Jewish community in the United States which numbers some 5½ million Jews, and larger than the Jewish community in the State of Israel, which numbers some 2¼ million Jews.

Our generation has been one which has seen Jewish life in perhaps its most destructive aspect. We were mute witnesses to the decimation of 6 million of our fellow Jews during the Nazi holocaust. We failed to raise our voices as we should have and the moral conscience of the world was silent. A generation that witnessed that cataclysm in Jewish life is determined that on this occasion, when 3 million of our fellow Jews are confronted with cultural, religious and educational genocide, that we will not remain silent.

That we will raise our voices not only in the Jewish community, but in the non-Jewish community as well. In the halls of government and in the halls of the United Nations, crying out to the world for them to add their voices to our protests.

For what is happening in the Soviet Union, we find what was once a thriving, flourishing Jewish community today literally being asphyxiated and suffocated. Being denied every expression of Jewish life. And its cultural, artistic, religious and educational sense. We find a disappearance of every evidence of the Yiddish newspaper, of the Yiddish theater, Jewish educational institutions, and today, in the Soviet Union, to serve 3 million Jews, there are 97 synagogues.

We find other factors making their impression upon the Soviet scene. For the first time in the history of this regime, in the Soviet Union, capital punishment was introduced for those found guilty of economic crimes. A vast majority found guilty and so identified in the press of the Soviet Union were Jews.

And last year there was exposed the publication, "Judaism Without Embellishment," by Kichko, published by the Ukrainian Academy of Sciences. It was so vitriolic, it was so anti-Semitic, that the ideological commission itself finally had to issue a partial retraction.

Then, we found issued by the State Publishing House another publication, by Mayatzky, "Contemporary Judaism and Zionism" in which it depicted the Jews as being anti-social, antigovernment, anticountry; as an agent of the CIA of the United States, and as a tool of imperialism.

Contrary to the constitution of the U.S.S.R., which prohibits this kind of activity, we find a uniform and universal failure to implement the law, and to bring those responsible for the writing, for the publication of this kind of material, failure to bring them to justice. And thereby to encourage the publication of this kind of material, which can only incite hatred and discrimination against the Jew. And only seek to separate him from his fellow Soviet citizens.

So we, as American citizens, are determined to raise our voices in protest or determined to appeal to the conscience of the world to the leadership of the free world, to the leaders of our own Government, that they may express the concern of the entire United States

about this treatment of the Jewish community in the Soviet Union.

We would expect of the leadership of the United States that in appropriate form and measure it convey its concern in this problem to the leadership of the Soviet Union.

We also expect that the U.N., that in the Commission on Human Rights, that it, too, concern itself with the denial and the deprivation of these rights. That in keeping with the constitution of the Soviet Union, which guarantees to all nationality groups the right to practice and adhere to its own teaching, and in keeping with the universal declaration of human rights of the U.N. that it insists that it be implemented.

We are mindful of an old teaching of our people—"every Jew is responsible for the welfare of every other Jew." And in keeping with the principle, we shall raise our voices and cry out in moral tones for the restoration, for the full restoration of the cultural, religious, and educational rights of the Jewish community in the Soviet Union. And finally in keeping with the universal declaration of human rights, insist that any citizen and every citizen of every country have the right to leave his country of origin and go and visit and live in any other country.

REMARKS OF SENATOR JACOB K. JAVITS, DELIVERED JANUARY 17, 1965, BY JOHN TRUBIN, ESQ., AT THE PROTEST MEETING ON SOVIET JEWRY SPONSORED BY CONGREGATION ZICHRON EPHRAIM AT 163 EAST 67TH STREET, NEW YORK

Silence will not help Soviet Jews.

The continuing charges of anti-Jewish activities in the Soviet Union should be investigated by the appropriate commissions of the United Nations, the organization established to protect the human rights of people the world over. The U.N. Subcommission for the Prevention of Discrimination and the Protection of Minorities should have the opportunity to examine firsthand charges of anti-Semitism in the U.S.S.R.

The suggestion was made in Geneva this week by Morris B. Abram, president of the American Jewish Committee. It is a good one, for anti-Jewish activities by government action and policy in the U.S.S.R. have been going on for a long time, contrary to the laws of man, the U.N. Charter, and to international morality.

We should explore all possibilities of beam- ing the spotlight of public disclosure on such acts wherever they occur. Individuals, groups, and yes, governments in all areas of the free world must continue to give voice to their indignation over anti-Jewish activities. The Hitler madness is all too recent—so is the Stalin "doctor's plot"—not to warn us to speak out in time.

There are about 3 million Jews in the Soviet Union and they constitute the second largest Jewish community in the world. They are recognized as a nationality, but they are not given the same rights accorded other recognized nationalities in the U.S.S.R. They are denied communities throughout the world. But in spite of more than 40 years of persecution and near persecution, government pressures and restrictions designed to discourage religious identification, almost 2½ million in the U.S.S.R. in the 1959 census declared themselves to be Jews.

In spite of Soviet claims of religious freedom and denials of the existence of anti-Semitism because it is a violation of Soviet law, there is ample and grim evidence that the Soviet Government is singling Jews out as a group for discriminatory restrictions and extreme punishment. Jews and the Jewish religion suffer greater limitations and prohibitions at the hands of the Kremlin than any other religious groups in the Soviet Union.

Synagogue buildings and seminaries have been padlocked, Jewish cemeteries have been arbitrarily shut down, and ritual supplies—

including matzoh—needed for religious worship cannot be obtained. No Hebrew Bibles or calendars are printed, and prayer books are irreplaceable. Means for training rabbis and community workers are inadequate or nonexistent, and unlike other religious groups Jews are not permitted to establish national organizations. Jewish cultural life has been stifled and the once flourishing Yiddish language literature in books, theater, periodicals, and newspapers has virtually been wiped out.

There is no doubt that the Soviet Union is very sensitive to charges of anti-Semitism and prides itself on the law which makes it an alleged "black marketing" or economic crimes, are publicly identified as Jews and held up for ridicule, contempt and caricature in the official Soviet press; and when a blatantly anti-Semitic book containing caricatures on the Nazi pattern is published under the title "Judaism" by one Kichko and thousands of copies are officially distributed, then it is time to expose the false Soviet claim that there is no anti-Semitism under communism and to denounce the hypocrisy behind the Kremlin's denials of anti-Jewish actions. The crude hate-mongering of the Kichko book was even too much for the Communist parties in France, Italy, and the United States to swallow and they protested, and the intensity of protest from all parts of the world finally persuaded Soviet authorities to suppress the book.

From time to time Soviet leaders have insisted that Soviet treatment of religious minorities is an internal matter and that protests constitute interference in the Soviet Union's domestic affairs. But similar disclaimers by Russia and other nations in earlier periods in our history did not deter the United States from protesting the persecution of Jews or other minority groups.

Since 1840 the United States, while recognizing the principle of nonintervention in the international affairs of another state, has nevertheless, protested the persecution of oppressed minorities by foreign governments and has justified these protests in the name of moral duty toward humanity. This policy has remained valid to this day.

This is not time for silence on the part of American Jewry. Each great wave of indignation will serve to ultimately alleviate, and will help to prevent aggravation of the plight of the Jewish in the Soviet Union. Each protest whether by individuals, organizations, or by the free nations of the world acting independently or through the United Nations, will serve to make the Kremlin realize how sterile and harmful to its own prestige is its anti-Jewish policy.

MESSAGE OF GOV. NELSON A. ROCKEFELLER
NEW YORK, N.Y.

Rabbi ARTHUR SCHNEIER,
Congregation Zichron Ephraim,
New York, N.Y.:

I am certain I speak for the people of New York State in saying that we are distressed at the treatment meted out to men and women of the Jewish faith living in the Soviet Union. The persecution of the Jews is so utterly without reason, that we are as astounded as we are shocked. May your protest prove effective within the shortest possible time.

NELSON A. ROCKEFELLER.

Mr. KENNEDY of New York. Mr. President, racial and religious persecution everywhere must be a matter of concern to us all. Especially is this so where the victims are of a group to whom we owe a special debt—the survivors of the anti-Semitic persecutions of the last generation. And especially is this so where it is demonstrated that our concern can make a difference—that the

1965

CONGRESSIONAL RECORD — SENATE

2511

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will be persecutors listen to our protests.

The Soviet Union now persecutes Jews. But the Soviet Union is mindful of world opinion, especially U.S. opinion. It is therefore our responsibility to make our protests heard—and to continue them until the Soviet Union changes its policy. To help fulfill that responsibility, dozens of distinguished Americans, including Senators BAYH, JAVITS, RUBINOFF, SCOTT, and myself, joined recently in the "Appeal of Conscience" to the Soviet Government. A public meeting was held at Congregation Zichron Ephraim in New York, on January 17, 1965. I ask unanimous consent that the text of the appeal, with its signers; the remarks of the meeting of Judge Benjamin Gassman, president of the congregation; a message from the Vice President of the United States; and remarks by Mayor Robert Wagner and myself be inserted in the Record as further evidence of our concern with the persecuted Jews of the Soviet Union.

There being no objection, the appeal message and remarks were ordered to be printed in the Record, as follows:

From the New York Times, Jan. 14, 1965]

AN APPEAL OF CONSCIENCE

"The position of the Jewish community in the Soviet Union is a matter of deep and continuing concern to me, to this administration and to the millions of thoughtful people throughout the United States. It is my hope that citizens and organizations of all faiths will join in an overwhelming expression of moral concern for the Jews of the Soviet Union." President Lyndon B. Johnson, October 28, 1964.

In the name of humanity, we urge the Soviet Government to end all discrimination against its Jewish community.

We appeal for the restoration of the following religious and cultural rights to the Jews in the Soviet Union:

The free functioning of synagogues should be permitted and central institutions to serve the religious needs of Soviet Jewry should be established.

Jewish education in all its forms, including the training of Rabbis, should be allowed.

Obstacles to the performance of sacred rites, such as religious burial and circumcision, should be removed.

The publication of Hebrew Bibles, prayer books and religious texts and the production of religious articles, such as prayer shawls, phylacteries, and mezuzoth, should be permitted.

The reestablishment of Jewish cultural institutions enabling Jewish artists in the theater, music, and literature to develop Jewish culture in the Yiddish and Hebrew languages.

Permission to Jews separated from their families to leave the U.S.S.R. so that they may be reunited with them in other countries.

Religious and cultural ties with Jewish communities outside the U.S.S.R., official exchange visits and religious pilgrimages to the Holy Land should be permitted.

The anti-Jewish character that so strongly colors the official campaign against economic crimes should be eliminated.

We cannot remain silent so long as justice is not done.

A public meeting sponsored by Congregation Zichron Ephraim will take place 11 a.m. Sunday, January 17, at the congregation, 163 East 87th Street, opposite the Soviet mission to the U.N.

Speakers are Senator JACOB K. JAVITS; Senator ROBERT F. KENNEDY; Mayor ROBERT F. WAGNER; Label A. Katz, president, B'nai B'rith; Rabbi Arthur Schneier.

If you wish to join your voice in this important effort, write to Congregation Zichron Ephraim which is sponsoring this appeal as a public service.

Dr. Markus Barth, professor of Theology, Pittsburgh Theological Seminary; Hon. BRUCH BAYH, U.S. Senator, Indiana; Hon. ABRAHAM D. BEAME, comptroller, City of New York; Saul Bellow, novelist, playwright; David Berdon; Adolf A. Berle, Jr., former Assistant Secretary of State and Ambassador to Brazil; Harry Berse; Theodore Bikel, artist; Benjamin J. Brody; Bernard Brownstein; David Callahan, editor, Commonweal; I. J. Caplan; James B. Carey, president, International Union of Electrical, Radio and Machine Workers; Hon. EDWARD F. CAVANAGH, deputy mayor, City of New York; Arthur A. Cohen, theologian and author; Isidore M. Cohen; Wayne H. Cowan, managing editor, Christianity & Crisis.

Rev. Eugene K. Culhane, S.J., managing editor, America; Israel Cummings; Joseph E. Cunneen, editor-in-chief, Cross Currents; Samuel H. Daroff; Nathan Ehrlich; Jason Epstein, editor; Dr. Louis Finkelstein, chancellor, the Jewish Theological Seminary of America; Jules Feiffer, writer and cartoonist; David Field; William B. Fischberg; Dr. Harry Emerson Fosdick, minister emeritus, Riverside Church; Irving Freezer; Abel E. Garner; Hon. ABRAHAM N. GELLER, justice, Supreme Court, State of New York; Julius H. Gewirtz; Judge Benjamin Gassman, president, Congregation Zichron Ephraim; Prof. Nahum N. Glatzer, department of Judaic studies, Brandeis University.

Dr. Nelson Glueck, president, Hebrew Union College—Jewish Institute of Religion; Justice Arthur Goldberg, Associate Justice, U.S. Supreme Court; Kyle E. Haselden, managing editor, the Christian Century; Samuel Hausman; Nat Hentoff, columnist and critic; Dr. Richard Hofstadter, DeWitt Clinton, professor of American history, Columbia University; Louis Hollander, Amalgamated Clothing Workers of America, AFL-CIO; Michael Hyams; Hon. JACOB K. JAVITS, U.S. Senator, New York; Philip Johnson, architect; Hon. LOUIS I. KAPLAN, judge, Civil Court of New York; Alfred Kazin, author and critic; Label A. Katz, president, International B'nai B'rith.

Edward M. Keating, editor and publisher, Ramparts; Hon. ROBERT F. KENNEDY, U.S. Senator, New York; Emil Koenig; Dr. JAMES KRITZACK, professor, department of oriental studies, Princeton University; Maj. Gen. Melvin L. Krulwich, chairman, New York State Athletic Commission; Nathan Leder; Irving Leeman; Hon. LOUIS J. LEFKOWITZ, attorney general, State of New York; Herman Levin; Maurice Levin; Leo Levy; Hon. STANLEY H. LOWELL, chairman, Commission on Human Rights, City of New York; Hon. CHARLES MARKS, justice, Supreme Court, State of New York; Rev. Clement J. McNaspy, S.J., editor, America; Charles Mayer; David Melsler; Rev. Thomas Merton, author; Arthur Miller, playwright.

Henry Minskoff; Jerome Minskoff; Myron A. Minskoff; Dr. Reinhold Niebuhr, professor emeritus, Union Theological Seminary; Norman Podhoretz, editor, Commentary; Jacob S. Potofsky, general president, Amalgamated Clothing Workers of America; Dr. Emanuel Rackman, assistant to the president, Yeshiva University; Dr. David H. C. Read, minister, Madison Avenue Presbyterian Church; Hon. ABRAHAM RUBINOFF, U.S. Senator, Connecticut; Ed-

ward Rice, Jr., editor, Jubilee; Herman A. Rosenberg; Hon. WILLIAM F. RYAN, Member, U.S. Congress; Joseph Sandler; Murray D. Sandler; Dore Schary, president, Anti-Defamation League; Michael Schimmel; Alfred Schlossberg; Rabbi Arthur Schneier, rabbi, Congregation Zichron Ephraim.

Hon. HUGH SCOTT, U.S. Senator, Pennsylvania; Karl Shapiro, poet; Joseph Shapiro; S. M. Shor; Hon. CHARLES H. SILVER, executive assistant for education and industrial development to mayor of City of New York; Hon. EDWARD S. SILVER, surrogate, Kings County, N.Y.; Edward S. Skillin, editor, Commonweal; Spyros P. Skouras; Louis Sloate; Bishop Stephen G. Spottswood, chairman, board of directors, NAACP; Max Steinberg; Dewey D. Stone; Charles Taubman; Frank Taylor, publisher, Avon Books; Nathan Trotzky; Louis Untermeyer, author; Hon. ROBERT F. WAGNER, mayor, City of New York; Col. Irvin Waldman; Emil Weitzner.

REMARKS OF JUDGE BENJAMIN GASSMAN, PRESIDENT, CONGREGATION ZICHRON EPHRAIM, AT PROTEST MEETING AGAINST TREATMENT OF JEWS IN THE SOVIET UNION

The purpose of this meeting is to appeal to the Soviet leaders to restore religious and cultural rights to Jews in that country; to permit the maintenance and the development of seminaries for the training of rabbis; to allow synagogues to remain open and to function without hindrance, and, in general, to permit the Jewish Community in Russia to live a full religious and cultural life.

Within the past 4 weeks, we concluded the reading of the Book of Genesis, which speaks of the creation of the world. We find that until God created man, all other things were created by divine fiat. "And God said: 'Let there be light. Let there be a firmament in the midst of the waters. Let the waters be gathered together unto one place. Let the earth bring forth the grass, the herb yielding seed and the fruit tree yielding fruit. Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth. Let the earth bring forth the living creature after his kind.'"

However, when it came to the creation of man, God said: "Let us make man in our image, after our likeness. So God created man in His own image." There was none of that automatic creation by fiat. Man represents the handiwork of God. Thus man has a little of the Godly spirit within him, which entitles him to dignity and rights, which no man or group of men have the right to take away.

Yet the Soviet leaders, renouncing God, assumed the right to prevent man from communing with God. Three million Jews within the Soviet Union are told that they cannot pray to God, that they cannot enjoy the religious and cultural freedom which God has given to them. By dictatorial act, the Soviet leaders began systematically to starve the Jewish culture, to crush their spirit and, to sever their ties with their fellow Jews the world over.

Jewish youth are denied the most meager opportunities to learn and to transmit their Jewish heritage to future generations.

This morning, from this pulpit, you will hear the voices of men who are prominent in Government, as well as in the religious life of our country. At the conclusion of this meeting, a resolution of protest will be offered and I hope that each one of you will approve it. Thus you will let your voices be heard not only in the Russian Mission across the street, but also across the Atlantic and the thousands of miles across Europe, within the very Kremlin walls.

This is the time to speak out, least we repeat the crime which the world committed of remaining silent when the Nazis began the extermination of the Jewish people.

Present on this pulpit this morning are Jews and Christians. Though unlike in origin, we are alike in destiny. As John Donne so aptly stated, centuries ago: "No man is an island; each man is a part of the continent. If a clod be washed away by the sea, Europe is the less. Every man's death diminishes me, for I am involved in mankind, and know not for whom the bell tolls; it tolls for thee."

We should now know that whenever one people is persecuted, all people are ultimately persecuted. Whenever one religion suffers, all religions suffer. When one minority dies, the bell begins to toll for humanity. When religion is proscribed in one land, the bell begins to toll for civilization.

It should be crystal clear that the relentless attack upon the Jews is the prelude to the inevitable attack upon the Christians. Dictators will not be satisfied until they can have a world free of all religion, because they know that tyranny can never be secure if humanity remains true to religion.

Let the free world stand on guard. Let us proclaim that on this question, Jews, and Christians alike, are determined that the bell of antireligion shall not toll in any part of the world.

It is in this spirit that we meet here today. We are encouraged by the presence, upon this pulpit, of our two U.S. Senators, our distinguished mayor of our great city, and many other illustrious men, who will add their voices to ours. Because of the eminent positions each of them holds in government, what they will say here will impress the Soviet leaders, and will serve notice upon them that the Jews in Russia do not stand alone and deserted; that they have friends, who will do all within their power to redress the great wrong which is being done to them.

WASHINGTON, D.C.,
January 15, 1965.

Rabbi ARTHUR SCHNEIER,
Congregation Zichron Ephraim,
New York, N.Y.:

I am deeply distressed at the treatment of Soviet Jewry by the Soviet Government. I have asked Americans in the past and will continue to do so, to raise their voices in protest. I believe that if we continue to raise our voices, we will be heard, and that the actions of religious and racial discrimination will be lifted. We must continue until they are.

HUBERT H. HUMPHREY.

REMARKS BY MAYOR ROBERT F. WAGNER AT
PROTEST MEETING AGAINST TREATMENT OF
JEWS IN THE SOVIET UNION

Rabbi Schneier, it is a privilege to join with you and with the members of your congregation—and with the citizens of our city, of all faiths, who have braved the first great snow of the winter season to come here to protest the senseless and ruthless persecution of 3 million men, women and children behind the Iron Curtain.

We are gathered today in this great house of worship, to bear witness to the outrage of the people of this city for the indignity practiced on millions of our fellow human beings who are being prevented from following the commandments of their ancient faith and are being persecuted for adhering to their sacred rituals. They are being hounded because they try to live by the light of their consciences and the teachings of the prophets.

In the face of what is going on behind the Iron Curtain, with the complicity of the rulers of Soviet Russia, we here cannot remain

silent. The plight of the Jews living in the Soviet Union wrenches at our hearts. Many of those now being persecuted in Soviet Russia lived through the nightmare of Nazi rule, only now to experience a resumption of the terror.

The Soviet persecution is different from the Nazi persecution, but it is also the same. It is the same with respect to its intolerance and to its hatred of spiritual and religious practices which do not conform to Soviet doctrine. It is an attempt to deprive an entire people of their dignity—the dignity derived from their religious convictions, and their practice of religious worship.

We do not say that the Soviet Union has a monopoly on persecution. There are other places in the world where men, women, and children live in fear and suffer the repression of their faith and their freedom of worship. And there are persecutions of other kinds, too. There is darkness in many parts of the world. But nowhere is that darkness more tragic than in the Soviet Union. And for no people is that darkness more heartrending than for those of Jewish faith who have endured persecutions for thousands of years, and never more tragically than in this century.

Hence, in this city of 8 million free Americans gathered from every corner of the globe, we have a right to join in protesting the persecution of Jews behind the Iron Curtain. As we believe in freedom, we must uphold its causes and denounce its repression.

By our presence here today, we affirm our solidarity with our fellow human beings in Russia. We keep faith with them by assembling here today, and we keep faith with our traditions. We believe in freedom of religion, and not only for Americans but for all people everywhere. We refuse to let religious persecution go unrecognized. Persecution of Jews has an especially tragic overtone, whether by the Nazis in Germany or by the Communists in Russia.

The Jewish population of the Soviet Union is very small—just a little more than 1 percent. Yet the fact is that almost 60 percent of all those sentenced to death in Russia for so-called economic crimes in the last recorded year have been Jews. In the Soviet State of Ukraine, the Jewish population is 2 percent. Yet 90 percent of those sentenced to death for these so-called economic crimes have been Jews. These figures are eloquent in themselves; they need no embellishment.

This meeting today and others of a similar nature in which I have participated over the past several months have helped to mobilize public opinion, Jewish and non-Jewish, in protest against the indignities and sufferings visited upon the Jews of the Soviet Union. We must press ahead with these protests, despite all restraints which are suggested. We are sensitive to the importance of promoting peace in the world and of avoiding unjustified provocation. But this does not mean that we may not and should not protest with all our strength and vigor at persecution wherever it happens.

Last October, I spoke at another rally on this same subject in this same neighborhood. In the course of my remarks on that occasion, I referred to a wise observation from the Talmud—that a man who tolerates an evil act is as guilty as the man who perpetrates that act.

Let none of us be found guilty. Let each of us find the time and the energy to speak out against persecution. Let us condemn those who persecute and let us join together to send the word across the distant oceans that as long as one man is persecuted and deprived of the right to worship freely, all of us are endangered in our rights, too. We must never cease to protest man's inhumanity to man.

ADDRESS BY SENATOR ROBERT F. KENNEDY,
CONGREGATION ZICHRON EPHRAIM, SUNDAY,
JANUARY 17, 1965

History records the great Sir Moses Montefiore as the first foreigner to protest to the Russian Government on behalf of persecuted Russian Jewry. He traveled to Russia to do so in 1846.

Today, after 119 years, we must still meet to protest the treatment of Jews in Russia. Today, more than 50 years after Nicholas II distributed the infamous "Protocols of the Elders of Zion," the Russian Government continues to distribute vicious anti-Semitic propaganda.

On the first day of Passover in 1891, a Russian Government closed the synagogue and expelled all Jews from Moscow. For the Passovers of the 1960's, a Russian Government forbids the baking of matzoh. When a despotic czar wanted to divert attention of his subjects from their wretchedness in 1911, he accused Jews of ritual murder. When his successors sought the same end in the 1960's, they accused Jews of economic subversion.

It is therefore clear that we meet today to write but one of many chapters—in a book whose length is a disgrace to humanity. It is not the first chapter. But we must make it the last. I come to say that there is hope, that if we fulfill our responsibilities to the 2 million Jews of the Soviet Union, we may see in our time an end to this sorry story of persecution.

For the Soviet Union listens. The Soviet leaders may deny that persecution exists; they may call their accusers liars; but they will not, they cannot, defy the conscience of an outraged world.

In 1960, for example, Nikita Khrushchev was asked in Vienna why the Soviet Union denied exit permits to Jews wishing to join their relatives in Israel. His answer was to deny that any such citizen of the Soviet Union had applied for such a permit. He could not admit before the world that his government would abridge this fundamental human right. Instead, he tried to deny the facts of the accusations. The same course has been followed many times before the United Nations—for example, when the Soviet delegation to a Human Rights Subcommittee would not vote against, but only abstained from, a resolution proclaiming the right of emigration for all people.

These episodes demonstrate the opportunity for our brothers in the Soviet Union—and the challenges before us here.

If the full facts are brought to light; if the story of Soviet anti-Semitism is broadcast again and again throughout the world, made so clear that its true existence cannot be denied; then, in my judgment, the Soviet Government will be forced to reverse its policy. It has been forced to do so several times already.

After the first group of economic show trials aroused universal condemnation from the civilized world, a further set, which might have involved several hundred persons, was canceled. After worldwide publicity exposed the pettiness of a Soviet protest that Israeli diplomats had distributed religious calendars, the printing and sale of these calendars was permitted last fall.

These are isolated incidents. The easing of particular restrictions does not alter the fact that the Jews of the Soviet Union are subject to persecutions and violations of human dignity that are beyond the capabilities of language to denounce. But these incidents demonstrate that our protests are heard. They prove that we do not meet in vain, that our presence here is not an idle gesture.

The Soviet Union must answer to us, and hopefully it must answer as well to Russians who believe in freedom and justice.

CPYRGH

The young Russian poet, Yevgeny Yevtushenko, wrote of the notorious Bab Yar:

"I am each old man that was slaughtered here
I am each child that was slaughtered here.
Nothing in me can forget this.
Let the "International" sound out joyously
When the last anti-Semite on earth will be
buried."

He read this to thousands of young people in a public square in Moscow despite brutal police efforts to disperse them. The great composer Shostakovich set his words to music—and the music was played.

I do not offer these episodes, of course, as evidence that we can relax our concern. Indeed, our effort must be redoubled.

For if this meeting can offer the slightest hope, the slightest encouragement, to the Jews of the Soviet Union, our effort will have been repaid. If every petition, every representation to the Soviet Government can allow some matzoh to be baked again, or 10 more students to be admitted to the rabinate, our effort will have been repaid.

If all the United Nations speeches and resolutions, and all the newspaper articles, force the Soviets to allow a hundred families to be reunited, then our efforts will have been repaid.

And they will be repaid, although they will have just begun. The building across the street is there because the Soviet Government wants to impress the world with its way of life. The plaque you raise today will help to tell the world about the Jewish way of life in the Soviet Union. It will bear silent but terrible witness to that way of life, day and night, month after month, year upon year, until it is no longer needed.

In the end we must prevail. I say "we" must prevail because your cause is mine, just as the cause of your Russian brothers is yours. I cannot say why better than it was said in 1905, when 6,000 signed the declaration of Jewish citizens to the tsar: "We demand civil equality and equal submission to general laws as men who, despite everything, are conscious of their human dignity. * * * We do not expect these rights to be bestowed upon us as an act of grace and magnanimity or because of some political expediency, but as a matter of honor and justice."

For that honor and justice we must all stand—and we must all work.

FRED ELLSWORTH

Mr. PEARSON, Mr. President, last month, death came to Fred Ellsworth, of Lawrence, Kans.—"Mr. K.U." to his thousands of friends in Kansas and to untold numbers of the University of Kansas alumni. All felt a personal loss, and will truly miss a great champion of the University of Kansas.

It seems inadequate to merely say that he was a good and kind man who did his job with complete loyalty. His services as the alumni secretary for our State university brought untold rewards to so many of the people of our State.

His son, ROBERT ELLSWORTH, now serves as a distinguished Member of Congress, and his public service reveals the rich heritage he received from his father.

Mr. President, I ask unanimous consent to have printed in the Record an editorial from the Topeka Daily Capital of January 13, 1965; and also an article from the Kansas City Times, of January 14, 1965.

There being no objection, the editorial

and the article were ordered to be printed in the Record, as follows:

[From the Topeka Daily Capital, Jan. 13, 1965]

DEVOTED KANSAS UNIVERSITY SERVANT

The death of Fred Ellsworth—"Mr. K.U." to thousands of University of Kansas alumni—is a personal loss to all Jayhawkers. To them Fred Ellsworth represented pride in their alma mater, and Fred was fiercely proud of everything about the university.

As Kansas University Chancellor W. Clarke Wescoe once observed: "More than faculty or chancellors, to thousands of alumni and friends Fred Ellsworth is the University of Kansas."

This devoted man was, as usual, humble on learning in 1962 that Kansas University's largest men's dormitory would be known as Fred Ellsworth Hall. Yet this recognition which he so richly deserved only served to emphasize his innate modesty.

For 39 years, as Kansas University alumni secretary, Fred Ellsworth traveled up and down Kansas and across the Nation, cementing firmly the ties of Jayhawker graduates and their alma mater. He had taken the job in 1924 when the Kansas University student body numbered only 4,000. Through the years he watched the numbers on Mount Oread and the Kansas University School of Medicine grow to 13,000.

Fred managed to build up the alumni association from 2,700 members in 1924 to 16,500 before he retired. He was known in college circles as an outstanding man in alumni relations.

Shortly before his death he was awarded a medal for distinguished service to education by the Alumni Federation of Columbia University. He was one of 23 men and women so honored for their "eminent leadership in the field of alumni relations."

Thus the farm boy from Pleasanton, whose student days at Kansas University were interrupted while he served in the 35th Division in World War I, was to find his life's work at the institution from which he graduated in 1922. His indefatigable quest for the betterment of Kansas University can be seen today in many places. Besides the fine dormitory that bears his name, the World War II Campanile and Drive are other monuments to Fred Ellsworth's love for the university, for it was a project that was achieved largely through his efforts. He played an important role, too, in the completion of the Kansas Union and Memorial Stadium, both World War I memorials.

Undergraduates on the campus knew Fred Ellsworth as a friend and counselor, as did the graduates whose careers took them far from Lawrence. For those coming back to the campus to plan for class reunions, meeting with Fred was a stimulating experience.

Some may have wondered how, year after year, he could so enthusiastically go through the same routine with different classes, but he steered them toward an enjoyable program that earned him many thanks from the returning grads.

At football games, Fred sometimes appeared wearing a Texas hat, gift of Kansas University alumni living in Houston. He prized the hat highly and responded good-naturedly to friends who called him "Sheriff" when he wore it.

When Kansas University celebrates its centennial in 1966, it will be regretted by all Jayhawkers that Fred Ellsworth will not be on the campus to aid the project for which he had been counsel since his retirement.

But the pages of Jayhawk history are the richer for Fred Ellsworth's loyalty and devotion.

The name of "Mr. K.U." will live on in the memories of those who knew him and in the

accomplishments of the young Jayhawkers of the future.

[From the Kansas City Times, Jan. 14, 1965]

FRED ELLSWORTH IS EULOGIZED AT KANSAS UNIVERSITY—RITES FOR THE LATE ALUMNI SECRETARY ARE ATTENDED BY CROWD OF 800—INFLUENCE OVER 40 YEARS—PASTOR SAYS HE GAVE SPIRIT AND DIRECTION TO MANY BY HIS FRIENDLINESS

(By Ray Morgan)

LAWRENCE, KANS.—Fred Ellsworth, secretary emeritus of the University of Kansas Alumni Association who died Monday, was eulogized as "Mr. K.U." in funeral services here yesterday. The rites were attended by more than 800 persons, including Gov. William Avery.

The Reverend Paul R. Davis, minister of the Plymouth Congregational Church said that Ellsworth, 69, had been a continuing influence in building a larger university under four chancellors and through nearly 40 years of service.

CITED BY ALUMNI

Mr. Davis read a citation from the Kansas University alumni board to Ellsworth which said, in part:

"In the continuing growth and change and evolution of the university, through booms, depressions, wars, and in all kinds of political and economic environments, there has remained that one constant factor that bound all together, giving them direction and purpose, not alone for the problems of the moment but for those of the distant future that so few men are able to envision. That was Fred Ellsworth."

From all walks of life the hundreds of mourners came to pay a final tribute to Ellsworth, the father of Representative ROBERT ELLSWORTH, Third District Member of Congress from Lawrence. There were politicians, educators, university staff members, bankers, newspapermen, and many others who had been his friends.

SERVED FOUR CHANCELLORS

The Congregational minister in whose church the services were held pointed out that Ellsworth had served in his capacity under four chancellors, Dr. Ernest Hiram Lindley, Dr. Deane V. Mallott, Dr. Franklin D. Murphy, and Dr. W. Clarke Wescoe.

"If there was ever a man who deserved to be called 'Mr. K.U.' it was Fred Ellsworth," Mr. Davis said. "The University of Kansas is a much greater university because of the life of Fred Ellsworth."

He said some indication of the tremendous service of Ellsworth was that during his years of service the Kansas University alumni association had grown from a membership of 2,700 to more than 18,500.

"His influence is apparent to the eye as today one walks across the Kansas University campus," the minister said. "Although he was one of many, he was a guiding force in contributing to the construction of the World War II memorial campanile and drive, the Kansas Union, Memorial Stadium, and Fred Ellsworth Hall."

BUILT ALUMNI GROUP

The latter is a dormitory named in his honor. Mr. Davis also pointed out that the University of Kansas had become the second university in the Nation from the standpoint of the percentage of graduates who were members of the alumni association.

"He touched the lives of many students and most alumni because he made their lives and their concerns his own," the minister said. "He liked people. He took time to listen to them. He exerted the effort to understand them, he allowed what they said to influence his decisions."

Mr. Davis said one key to the effectiveness of Ellsworth was his warmth, while another was his influence in the lives of students. "During the lean, depression years when jobs were scarce, he guided many students to employment," he said. "How many men in prominent positions today owe their start to Fred Ellsworth."

Mr. Davis said Ellsworth had recently been honored by Columbia University with a gold medal for his service to education at Kansas University. He said Ellsworth had guided the university alumni magazine to a position of award-winning excellence.

MALOTT IS PRESENT

Former Chancellor Malott, now president emeritus of Cornell University, Ithaca, N.Y., was among the mourners. Representing the board of regents were Ray Evans, of Fairway; Arthur H. Crompt, of Mission Hills; Henry Bubb, of Topeka, and Clyde Reed, retiring member and Parsons publisher.

Political figures in addition to Governor Avery were Lt. Gov. John Crutcher and Senator Reynolds Shultz, State senator from Douglas County. Among the newspaper publishers were Oscar Stauffer and Stanley Stauffer, of Topeka, Herbert Meyer, of Independence, and Dolph Simmons, of Lawrence.

Ellsworth is survived also by his wife, another son, Stephen Ellsworth, Stamford, Conn., and a sister, Miss Maude Ellsworth, of Lawrence.

Burial was in Oakhill Cemetery in Lawrence.

SEATTLE BUSINESS LEADERS SPONSOR EQUAL EMPLOYMENT FAIR

Mr. MAGNUSON, Mr. President, Seattle industry and business welcomes members of minority groups to its employment rolls.

Manufacturing, retail, transportation, and utility companies recently joined in a job fair with exhibits demonstrating employment opportunities for all persons who may qualify for them, and registering potential applicants.

Described by the Wall Street Journal as part of the Seattle chamber's program to translate equal employment policies into actual practice, the weekend fair attracted approximately 2,500 visitors, of whom 1,200 filled out registration forms.

The Seattle chamber is to be commended for this fine civic enterprise. It is more than a people-to-people program with which we are familiar, excellent as that is. This is a people-to-jobs program. No community program that I can envision holds a greater potential for improving both human relations and our economy.

I ask unanimous consent that the article in the Wall Street Journal of January 29, titled "Business-Backed Fair in Seattle Aims To Open More Jobs to Negroes," be printed at this point in the Record.

There being no objection, the articles were ordered to be printed in the Record, as follows:

BUSINESS-BACKED FAIR IN SEATTLE AIMS TO OPEN MORE JOBS TO NEGROES—AIRLINE, STORE EXHIBITS DEPICT OPPORTUNITIES—SHOW SPONSOR IS THE CHAMBER OF COMMERCE

(By Donald A. Moffitt)

SEATTLE—Seattle boosters, their civic pride bolstered by their first World's Fair in 1962, held a less spectacular—yet far more unusual—kind of fair last weekend.

It took place in a well-scuffed high school gymnasium. Instead of presenting mechanical marvels, this fair attracted its throngs with modest exhibits that depicted various jobs offered in the Seattle area. Most of the visitors were not prosperous tourists but local Negroes anxious to find work. The fair's aim was to recruit members of minority groups by convincing them that Seattle employers were willing to hire them.

Perhaps the most surprising aspect of the fair was its sponsorship: Not the Urban League, nor the National Association for the Advancement of Colored People, nor the Congress on Racial Equality, but the Seattle Chamber of Commerce. It represented only the most recent attempt by the chamber to translate equal employment policies into actual practice.

Though individual businessmen have been in the forefront among advocates of non-discriminatory hiring practices, business associations have not yet been nearly as prominent in this controversial field. Consequently, business groups across the land will be watching closely to see how the Seattle chamber fares in its efforts.

Seattle's job-finding effort for Negroes comes at a time when the city is none too flush with jobs. Unemployment, though down from a 6.8 percent level a year ago, is still 6.1 percent, well above the national average. Joblessness among Negroes here, who make up about 5 percent of the city's population, runs about double that for whites, officials say.

A BROAD RECRUITING PROGRAM

It is too soon to tell how many Negroes will land jobs as a result of visiting the fair, but the broader recruiting program of which it is a part has already had some success. An "employment opportunity center" opened by the chamber 3 months ago and staffed by top-level personnel executives from member firms working as volunteers, has referred about 500 people, mostly Negroes, to potential employers. There is no procedure for checking the outcome of these referrals, but officials can name about 50 individuals known to have obtained jobs, many of them the first of their race hired for some lines of work by certain firms in Seattle.

For example, Ronald L. Hampton, a 23-year-old veteran, is the first Seattle-area Negro to enter Union Oil Co. training to become a dealer; he will sell gasoline and other car products to filling station operators. "He has fit in extremely well, and he's doing a fine job," says Howard R. Webb, manager of personnel and training for Union Oil's Northwest division.

Chamber officials are cheered by the response to last weekend's fair. It lured some 2,500 visitors, of whom about 1,200 filled out registration forms in hopes of future employment. No actual applications were taken but the registrations will be used to help match qualified applicants with job openings that occur. They also will be used to identify Negroes who, with special training, can qualify for certain jobs.

Fair visitors were attracted by a wide range of exhibits. United Air Lines' booth showed photos of smiling white and Negro girls studying in stewardess training classes, being pinned with their "wings" at graduation ceremonies and relaxing in resort swimming pools. Seven of the airline's 2,200 stewardesses are Negroes and five more are in training. Bon Marche, a local retail chain, showed Negroes working as receptionists, recordkeepers and key punch operators.

BIG COMPANIES EXHIBIT

Altogether, 37 exhibitors were on hand to describe occupations as diverse as police work, engineering, and management training. They included such well known firms as Boeing Co., Sears, Roebuck & Co., Honeywell, Inc., Kaiser Gypsum Co., J. C. Penney

Co., Washington Natural Gas Co., and Puget Sound Power & Light Co.

Though some Negro leaders dispute this, the chamber of commerce says its program isn't a response to specific pressures from civil rights groups. "It just makes good sense to utilize human resources and to respond to what obviously is a national movement toward equal opportunity," says William Adams II, an Alabama-born former newspaperman who is executive vice president of the local chamber.

"This is a landmark sort of program," says Rex D. Jones, associate director of the Seattle Urban League. "Business here is committed to equal hiring both in policy and in practice." The Urban League and the local NAACP chapter are working with the chamber in its work force integration effort.

Individual Negroes are convinced the effort is proving effective. Mrs. Juanita Adams, recently hired as an executive secretary in the regional headquarters of New York Life Insurance Co., says: "The first thing they told me was, 'We're not going to hire you just because you're a Negro. If we hire you it's because we think you're better qualified than others.'" Mrs. Adams was hired at \$78-a-week salary last year. Since then, she has received two merit raises that brought her salary to \$100 a week. The pay increase, demonstrated, she says, that the company wasn't just seeking token integration.

Leaders of the local CORE chapter among those who insist the chamber program came about because of pressures such as boycotts and demonstrations last year. "We called attention to the disparity between the proportion of Negroes in the population and the proportion of jobs they have in business," claims Walter R. Hundley, local CORE director. CORE figures about 1,200 more of Seattle's 28,000 Negroes should be employed in downtown jobs to erase the disparity. Employers refuse to aim for specific figures, though, because they say they can't legally set racial quotas.

Even so, the usually militant CORE is willing to give the chamber effort the benefit of any doubt. A 6-month deadline CORE set last year for businessmen to hire the additional Negroes expires February 1; but Mr. Hundley says the group isn't going ahead with direct action. He comments: "We want to observe the results of the job fair to see what effect it has on employment. We're not ready to say 'bravo, well done'—but they've made a good beginning."

Neither chamber officials nor local businessmen contend their integration effort goes more than part way toward narrowing gaps between Negro and white employment opportunities. Says a retailer taking an active part in the program: "You can have a hundred fairs that won't do as much good as one actual training for jobs." Eavesdropping conversations between personnel men at fair visitors illustrates some of the problem. A chubby young woman inquires about typing jobs, though she obviously hasn't mastered the skill. "I can type letters fine," she explains, "but I have a lot of trouble with typing numbers."

Though nothing definite has been worked out, chamber officials currently are thinking of ways to institute some training courses for Negroes in Seattle.

The Seattle job fair isn't the first such effort in the Nation. Last year the Chicago Association of Commerce & Industry helped organize two fairs for Negroes and other minority groups. At the request of two community groups, one in a South Side Negro neighborhood, the other on the North Side, the association lined up employers willing to install exhibits.

The purpose of the Chicago fairs was to explain to high school youngsters and jobless Chicagoans just what sort of work went on at the firms and what kind of schooling was